An Introduction to KASHMIR SHAIVISM

Rationalised Spiritualism

by
Dinanath Ganjoo

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Introduction

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This is a wonderful world. It is all variation. Two things are not the same. Even two hair from the same person appear different under a microscope. There is one more wonder. All this variable world keeps on changing moment by moment. Everything is different at the next moment.

In this world there are two kinds of objects—living and dead, stationary and moving, sentients and insentients. What is all this about ? What is its source and what is its end ? It all looks constant, without a beginning and without any end.

These are the thought materials of an individual person. There are insentients incapable to think, but there are sentients where the thinking power is variable. A man thinks, realizes, researches, frames rules, understands art, time, relation, science etc. etc. A dog understands his master only and is faithful to him. A bird knows his habitat and his mate, so on and so forth. This thinking power is variable not only in different animals but varies, from individual to individual. But it is almost perfect in man as a whole who alone is able to think, realize and rationalize all that has been said above.

Let us consider him only for the present.

Because of this power of thinking and understanding, man has tried to understand his ownself from times immemorial. It is said that the Vedas (meaning knowledge) came from the source. Did they come from the source or were they the accumulated experiences of man from times immemorial is not the subject of discussion here? But it is a fact, they seem to be earliest accumulation of knowledge in India or East. Similarly the old testament seems to be the accumulation of early knowledge in the West. One name common to both is Brahma and Ibrahim (Note the similarity of the two names). Brahma is said to be the origin of Vedas and Ibrahim the origin of what we call the old testament.

In India Vedas were followed by Upanishads, Puranas and six philosophies. These were given a mythological form in Puranas. The six philosophies have been consolidated in due course of time through another branch called Shaivism. This philosophy was prevalent in two forms all over India. One was the worship side of idols chief of them being in the form of a linga-falus; along with imaginations or realizations, put these idols into human shape of historical and mythological form.

Seeing to the peace obtained by individuals in the adoration of these mythological forms, it seems, though irrational, when seen under the modern scientific microscope, there is substance in these symbols, idols and stat-

ues as they satisfy individual ego, and many a time do seem to help.

Side by side of this mythological process the philosophical thought of Vedas and Upanishads also grew in the form of yoga, devotion and knowledge. These three systems are very very clear in Shrimad Bhagwadgita, the lesson taught by Lord Krishna to Arjuna, for preparing him to fight the battle of his life in Kurushetra, the field of action. Side by side of this philosophical thought, developed the thought of Shaivism with the help of various seers. In India there are six or seven types of Shaivism, most similar is philosophy and yoga practice with a little variation in each. They are called Agama Shastra and are mostly in the form of a dialogue between Shiva and Parvati, Shaive Shastras, and vice versa in, Shaktashastra. These Agama Shastras are also called Bhairava Shastras and are said to be ninetytwo in number.

Out of these Kashmir Shaivism has been termed by even modern Western writers as the quintessance of all Indian philosophies. This humble writer, not an authority on the subject, takes courage into his two hands to write what little he can, on this subject. All my writing is derived from my long company with my Gurudev Swami Lakshman Joo Maharaj of Kashmir (1907-1991) also called Ishwar Swarup (god's image) by his devotees and what little study of the literature on the system I could do in my short life in his presence and of some others. To some extent my personal effort of understanding and some experience (through the benediction) of my Guru Dev also, is involved here.

A very usual and important name of Kashmir Shaivism is Pratyabhijna प्रत्यभिज्ञा. Literary this word means "recognition". It means that the research on self has to be done by looking back on one's origin and finding out by (1) personal experience (2) with the help and teachings of one's guru (preceptor) and (3) by the study of scriptures. When the three tally, the experience of the aspirant is said to be on right lines. The original writing on this theory is 'Shiva Drishti' of Shri Somananda written in the 8th century A.D. But going further back there are Tantra Shastras, Malini Vijaya, Netra Tantra, Swachhand Tantra, Rudryamala etc. May be there have been many many more books, but which have been lost in the turmoil of history for India in general, and Kashmir in particular. Another Shastra which is almost akin to Kashmir Shaivism is Tripura Rahasya (Jnana Khanda) translated and published in English from the Ashram of Ramana Maharshi of Tirupati.

The Shiva Drishti of Somanand 700 verses was consolidated by Shri Utpaladev Acharya (also the author of Shivastotravali) into 190 aphorisms. He himself felt that his consolidation of Somananda's Shiva Drishti was too compact and concise and very difficult to understand. So for public good he himself wrote two commentaries on his own book "ईश्वर प्रत्यभिज्ञा". The smaller one called vritti has been published, by the Kashmir Govt. Research Deptt. The bigger one tika written by Shri Utpala Deva has not so far been available. It is said a copy exists in the family of late Shri Mahjoor, the great Kashmiri poet.

But they have not so far graced the world by its publication or sale.

Two commentaries on this tika do exist written by the greatest of Kashmir Shaivite writer Acharya Abhinavagupta. Both (1) Ishvara Pratyabhijna Vimarshini "ईश्वर प्रत्यभिज्ञा विमर्शिनी" and (2) Ishvara Pratyabhijna Vivriti Vimarshini "ईश्वर प्रत्यभिज्ञा विवृति विमर्शिनी" have been published by the Kashmir Govt. Research Deptt. An English translation with corrected Sanskrit text of the Vimarshini has been published from Banaras by Late Dr. K. C. Pandey.

This Vimarshini was also researched upon and a book published on it by a research scholar Late Dr. R. K. Kaw who did a lot in his life time, for propagation of the philosophy, under the guidance of our respected Gurudev.

Of all the exponents of this philosophy both on the practical "yogic side" and theoretical—"knowledge side" in the modern times, no body can excell late Guru Dev Bhagwan Ishwar Swarup Swami Lakshman Joo Maharaj. Born in an affluent familiy of Kashmiri Pandits where spirituality had been glorious from ages immemorial from Gautam Maharishi and where the greatest Shaivite saint of the time Acharya Ram ji had automatically taken abode well before the birth of Swami ji, who was named Lakshman by Swami Ram ji himself. At the time of his birth Swami Ram had been in Samadhi in an adjoining room and as soon he was reported of the birth of a son he came into rupturous ecstasy, started dancing in merriment singing, Lakshman the brother of Ram had taken birth.

Thus came the name to the new born baby, and a prediction by the saint that this baby Lakshman Joo was a born saint and scholar in his own right.

This prophecy was proved true only after three years when the kid Lakshman Joo would sit in a yogic posture of Siddhasana or Padmasana (lotus posture), meditate and get into Samadhi, for fairly long periods. The parents got anxious and called Swami Ram ji. Swami Ram came, sat just in front of the kid, went himself into Samadhi. After half an hour both came out of Samadhi and the remarks of Swami Ram are worth being noted "How I wish I also had the stage of Samadhi where this kid reaches". This shows that Swami Lakshman Joo was a born saint a "Yoga Bhrashta" as described in the 6th adhyaya of Shrimad Bhagwad Gita. He came from celestial lands uplifted so many like Shri Sharika Devi, Nil Kanth Baqaya, Acharya Rameshwar Jha, (An Acharya of Sanskrit grammar and philosophy from Banaras Sanskrit Mahavidyalaya and also from a family of great saints and scholars from Bihar, a great Sanskrit poet and seer who was introduced into Shaiva yoga by a mere touch of Swami ji and achieved Samadhi in just half an hour). Pt. Janki Nath Labru, Shrimati Prabha Devi ji, Pt. Samvit Prakash Dhar, Pt. Jia Lal Koul (Talib) and many more about 300 more aspirants. This humble writer had also the good luck to sit at his feet from 1953 to 1991.

Swami ji was 8(7½) years old when Swami Ramji attained Shivahood and gave up his mortal frame. Well before his passing away he had handed over the boy Lakshman Joo to

his seniormost disciple (Swami Mahtab Kak) for initiation. On maturity, and initiation into Kaladhava yoga, by Swami Mahtab Kak, Lakshman Joo felt difficulty in achievement. He was restless and in tears and lo ! Swami Ramji comes in his dream and instructs him to be attentive to "Sandhi" the junction of inhale and exhale at both inner and outer ends. After this direction, by Swami Ramji (in a dream) Swami Lakshman Joo got success in the yoga almost immediately and was happy and joyful. Needless to say that Bhagwan Gurudev has related this story to this writer and to many others many a time. He would relate this to impress on us the importance of awareness at Sandhi (junctions of inhaling and exhaling breath) at practice time.

The student Lakshman Joo had to break his school education only in his 8th class (at the age of 13/14 years) due to serious illness of his father Sh. Narayan Joo. The father ran a fleet of houseboats (designed by himself) and for upkeep of the fleet a workshop was necessary. On his getting sick, Swami ji was drawn out of the school to take over the workshop. After some time the father recovered and was astonished to see the zero progress of his well run workshop. Reason, Shri Lakshman Joo would go to the workshop engage the labour, sit on a chair, where meditation with Samadhi overcame him automatically. The workers also enjoyed, doing little work and naturally the outcome was meagre. The father took over the workshop and Shri Lakshman Joo went more and more to his Guru Mahtab Kak and his yoga practice. In the meantime Shri Lakshman Joo started reading Sanskrit grammar and Shaiva literature at the feet of one Pt. Maheshwar Razdan, one of the greatest Sanskrit scholars of the time and an authority on Kashmir Shaivism; an authoritative pandit in the Kashmir govt. research deptt. where research on Kashmir Shaivism, study, and publishing of old books on Kashmir Shaivism was done under the authority of the Maharaja Govt. This department did great service to Kashmir Shaivism by printing many books, from old manuscripts. It pains me to note here that many more Sharda manuscripts are lying and rotting unattended in the stores (Kashmir University) at present due to two reasons (1) There are very few people who can transcribe these valuable books from Sharda Script to Devanagari Script and with the change of the govt. after 1947 the Kashmir Govt. seems more interested in the research work on Persian, Arabic and Urdu literature and the research on Sanskrit works in Sharda or other scripts has been stopped under Govt. policy. How I wish some other Indian or Hindi authority were to take up the research on this old treasure once again.

Yes, I was writing about Kashmir Shaivism vis-a-vis study thereof by Swami Lakshman Joo at the feet of Pt. Maheshwar Razdan. By the time Pt. Maheshwar Razdan died Swami Lakshman Joo had published.

(1) Shrimad Bhagwad Gita Kashmir recension along with the tika of Abhinavagupta. This book has been quoted by Dr. Radhakrishnan at many places in his exposition of Gita Ji in English.

(2) A Hindi translation of Shri Samba Panchashika. A very great book on yoga written by Samba son of Shri Krishna the teacher of Gita to Arjuna.

By this time 1924-30 pressure was building on Swami ji for marriage and becoming a householder inspite of his repeated refusals.

When pressure on this front and on some others grew intense, the house was astonished, one morning to find Shri Lakshmana Joo's room empty, with a note that they need not search for him as he was leaving in search of the Bigger than the Biggest.

How could the family tolerate it. A search was launched and after four days Lakshman Joo was located at Sadhu-ganga an ashram 10/12 miles from Sopore. All went to him but he returned only after securing a promise that an Ashram for him would be built at Ishber 8 miles from Srinagar. Swami ji returned not to home but to the Ashram of Swami Atma Ram ji at Anantnag. In the meantime a small home at Marbal was built for him and later on construction started at Ishber Ashram. On completion of the house at Ishber in 1931, Swami Lakshman Joo moved into it after living in the Marbal small hut for 7/8 years.

At this junction a special mention of Shri Sharika Devi ji is essential. She was born 4 years after the birth of Swami Lakshman Joo. Like Swami ji she also had spiritual tendencies from her birth. Born in an opulent family of Pt. Jia Lal Sopri a very efficient engineer in Kashmir govt. service. The two families were related. The two children both very highly with spiritual tendencies met and instead of "falling in love" like ordinary people, decided to "rise in love". Both remained Brahmacharis all their life. Shri Sharika Devi ji becoming the first disciple of Swami Lakshman Joo and rose to super most spiritual degrees. It may be noted that Shri Sharika Devi remained a Brahmacharini. All great Lady saints Lala Ded and Rup Bhawani of Kashmir even were all married in their youth. But Shri Sharika Devi remained a Brahmacharini in Modern times. There have been no Brahmcharinis in Kashmir history since Vedic times.

When a house was built for Swami ji at Ishber the parents of Sharika Devi ji also built an Ashram for their recluse daughter, just adjoining Lakshman Joo's house. They remained almost together as a guru and disciple and actually rose and rose to highest pinnacles of spritualism, inspite of various malicious gossip in fallen people. Shri Sharika Devi ji studied Sanskrit grammar and all Shastras from Swami ji along with her younger sister Shri Prabha Devi ji, who was forced by nature, to retire to the company of her elder sister by the cruel hands of death, which snatched away her husband, only 2 years after marriage, without the birth of any child. The two sisters both of them devotees and disciples of Swami ji lived together in a separate building till 1963 when Swami ji built a new ashram by the roadside, between Nishat garden and Ishber, to avoid the trouble of going up to the old Ashram which was at an incomfortable height for old age. One guru and two disciple sisters here growing in spiritual grades day to day. Some more devotees had come for spiritual guidance to Shri Swami ji whom he

initiated. As they were almost all of them householders they returned to Srinagar after getting initiated. No body was permitted to stay overnight.

Swami ji held classes for his Kashmiri disciples about 150 to 200 by now on Sundays. There came some European aspirants as well. Among them Miss Silburn, a French lady, deserves special mention.

She studied a lot from Swami ji and enriched French literature by her translations. There were other European and American gentlemen who came and learned Shaivist literature went back and translated and printed their books. A book by Mr. Paul Reps named "Zen flesh, Zen bones" requires special mention. It contains a chapter on centerings the 112 dharnas of Vijnana-Bhairava which the author studied with Swami ji.

Later on a class was also held by Swami ji once in a week for Mrs. Denis and John Hughs (who had to leave India in 1986-87 due to political reasons). Mr. John Hughs and Mrs. Denis lived near Swami ji for about 13 years, took cassette records of a lot of books but have not so far been able to produce any book of value excepting one which contains three chapters copied from a book published in Swamiji's life time in Kashmir and a fourth chapter which seems to have been written with the sole purpose of claiming that their son Viresh is the only heir of worldly properties of Swami ji. It is well known that all disciples of a saint are the real heirs of his spiritual property. The worldly belongings are insignificant for them.

Mr. Jaidev Singh a great scholar and writer also came in the last years of his life to study Kashmir Shaivism. He had translated into English the following great books on Kashmir Shaivism:

1. Pratyabhijna Hṛdya of Kṣemaraja
2. Shiva Sutras with commentary of Kṣemaraja
3. Spanda Nirnaya with commentary of Kṣemaraja
4. Vijnana Bhairava
5. Last but not the least Para Trinshika translated (after reading from Swami ji) but published by Ms. Bettina after the death of Shri Jaidev Singh.

This humble writer was privileged to attend all the classes: (1) General Sunday classes (2) Classes held for Ms. Silburn when she would be in Kashmir (3) Special classes held once a week for the sake of Mr. John Hughs & Mrs. Denis and their friends. (4) Classes for Shri Jai Dev Singh and have had the priviledge of recording most of such lectures on cassettes. This attendance in all the lecture classes of my god, my lord Shiva, my Gurudev Shri Ishwar Swarup, was the greatest benediction afforded to me by my Gurudev, besides allowing me an hour almost every week for yoga practice in his presence. I had also the great luck of being allowed to build a small hut by the side of Guru Dev Ashram, where I lived every summer for about sixteen years and also was helped by Shri Sharika Devi ji and Shri Prabha Devi ji in going through books, I did not have the opportunity to attend when taught by Swami ji, due to my absence from Kashmir in winter or for other reasons.

During my time in Kashmir living in the above noted hut Shri Swami ji built a temple for Shri Amriteshwara Bhairava and also dismantled a single storey old hall and built a large 2 storey building in the premises. It was also my goodluck, as I had a chance of doing my little bit for these two complicated constructions as a retired in civil engineer that I was before retirement in 1966. Needless to mention I was lucky to do some work when the present 2 storey Ashram building also was under construction in 1962-63. I apologize for going astray but having written in the name of Guru Dev I am not editing or deleting anything. My pen has advertantly or inadvertantly chosen and forced me to write what Swami ji wanted.

I have written all this to show the greatness of my Guru Dev and his contribution to the propagation and spread of Kashmir Shaivism. I want to write a lot more but let me close this subject here.

Yes Sir, this chapter of Swami ji's story came to an end with his last breath in October 1991 only seven months after the death of his greatest disciple Shri Sharika Devi ji who had in her own right reached a very high level of spiritual height under Guru Dev. In fact everybody who has bowed at their sacred feet even once has achieved the highest. This is my confirmed opinion expressed in His presence and not denied by Him. His lossship would sometimes ask me if this was my real faith and I confirmed then and now. Yes sir, any one who has touched the lotus feet of Ishwar Swarup Swami Lakshman Joo Maharaj is an emancipated soul.

My Gurudev's greatness does not allow me to leave him and retreat to the main subject. Here I prostrate before him to allow me to reach the subject in hand now.

Yes sir, I was writing about Pratyabhijna, recognition. Recognition of one's own self. What he is, where has he come from and what is his purpose in life? These questions baffle everybody all the time. In fact all efforts, all actions, all thinking, all praying has got one and the only purpose of understanding this unknowable inaffable Self. Shaivism calls it अनुत्तर; some thing which has no answer, it is peerless. It cannot be seen but it is something existing all the time as consciousness. It does not require to be proved as the very fact of its clear existence is automatically proved without the help of any poor proving argument or agent. As long as Consciousness is there, the body of earthly elements is a perfect living creature. As soon as consciousness gets blurred we are called senseless, mad. The body gets tired, wants rest, sleeps but with all consciousness knowledge safe in its store. As soon as consciousness leaves the body, it is dead. It starts to decay, gets rotten, insects outer and inner start preying on it, and the nearest and dearest one's, including all society, gets anxious to dispose off the body in fire or under earth. Without Consciousness the body is not only a burden but a nuisance rotting material.

What is this consciousness that keeps this earthly body alive, up and doing, thinking and scheming, understanding and making others understand. The very construction of the word *'consciousness'* shows that because of the

suffix *"ness"* it is a quality of something. The quality or qualification of a thing is nothing but its energy, so "consciousness" is the energy and quality of "conscience", which is its master and ruler. "Consciousness" and "conscience" are inherent in all "sentients" but in degrees as has been shown in the start of this note.

We see that though variable and in degrees conscience and its attribute—quality-energy consciousness exists in all living beings. Even an ant knows how to collect its food and where to store it; just as man manifests ways and means, to earn his livelihood by different ways of consciousness, and then knows how to protect, increase and store it in godowns or banks. The instinctive quality conscience is similar and the same.

These two conscience and consciousness cannot be separated, just as heat cannot be separated from fire. The qualification emanates from what it qualifies, so conscience the source is the origin wherefrom its river of consciousness, its energies, come out.

We have so far reached this source of energy in its individual form (individual consciousness). Let us see a bit further. All this universe is energies of multifarious types but all these energies (like the consciousness of an individual) seem to be coming or rather must belong to some great source, as they are all properly governed and controlled, so much so that when atomic energy was revealed to man, he feared that the chain reaction of the fission of a single atom, would engulf and bring the whole world into conflagration. But no, the terrible atomic energy also has its limits, no doubt enormous but limited by Mother Nature - God the master ruler of all energy, to the destruciton of a small place like Hiroshima or Nagasaki. Immediately on release by this notorious rebel of a man, God controlled them and limited the destruction to the limit, willed by the Master, not by man. So we come to the conclusion that there is a governor, a controller of all forces in nature, who utilizes the energy just as He wills to the best use of man and is called God, Shiva, Ishwara and other innumerable names. Even Hiroshima and Nagasaki were a part of His plan to stop the terrible destruction and bloodshed of war that was going on in the world not only then but many times again and again. But now we have seen more than half a century of warless life on earth, as a result of atom bomb discovery, excepting small tiny skirmishes of local trouble.

Yes sir, Let us think of this conscience and consciousness, which by now we have understood is not only individual but universal also; the consolidated universal conscience is God consciousness, and its master Conscience as God or any other suitable term— Shiva, Vishnu, Brahma, Buddha, God, Allah etc. etc.

From our personal experience we know that this conscience (consciousness) is absolutely free to think and act as it likes. This is the absolute sovereign and free God to think and act as He likes even as an individual is absolutely free to think and act as he likes. This is His Lordship. This is His Godship. This is His Consciousness, His Sovereign Energy; the source, the Matrix of all his creation, individually and collectively.

This conscience in addition to its qualification (freedom of all knowledge and action) has two marks of identification. (1) It shines (shows itself) by itself. No help is required excepting thinking capacity, to understand its shineful radiance. So shinefulness and the thinking power are its marks of identification. Every thing in the universe shines. Even insentients tell those with thinking power what they (sand, grass, sun, moon etc) are. A particle of sand tells the thinking power that it is sand and can be used as thinking power thinks fit. So on and so forth.

So it is established that this conscience God Shiva is (1) absolute in itself to *think* and *act* as it likes (2) and its mark of identification is its a shinning power, *radiation* प्रकाश, and *thinking power* विमर्श.

(1) *Shining power radiance* is omnipresent in everything sentient and insentient and *thinking power* is complete in itself in God and exists in degrees in all living creatures more in man and least in small microscopic beings. No body can deny these factors which go to prove that the Master of all this conscience *does exist and governs all consciousness* which is present in the world as different forces and energies.

(2) This conscient personality God is free to know and act; and

(3) Shinefulness Radiation and thinking power are His qualities of identification as God and also as any other being (in limited form). This Master is God proved by itself. This is the reality behind everything whatsoever. He is inherent in every possible thing (even nothing) in nature. His inherence is proved beyond contention by the possession of radiance in everything by dint whereof everything (even nothing) declares to His thinking energy what that thing (or nothing) is.

He creates, maintains and destroys. All these three actions are complimentary and supplementary to each other. When he creates he has to maintain and unless he destroys the old creation in due course of time, new creation will have no space and it will rot. He through his grandeur is, *infinitely finite, limitlessly limited* at the same time.

He is one, peerless, and his personality, identity consists of conscience which carries consciousness as its quality and qualification and all other energies follow.

In his oneness He is complete in Himself and thus does not lack anything to desire for. He is independent and full of all energies. He is formless, changeless ineffable. The brimming over of his energies cause him to visualize His own self.

This brimming over of His energies is what in Sanskrit is called his चितशक्ति (conscient energy) and ineffable (cannot come into the limited speech of the limited personality—man limited by Maya and its attributes.. Its qualification consciousness is called चैतन्यता or चैतन्यं or चिति which energy is His life, the life of the world individually and collectively. Actually He Himself is चित् conscience forms

the origin, which is beyond comprehension and is the microsm विंश्वतीर्न beyond the world. On its movement (motionless movement) (Spanda स्पन्द) when it becomes consciousness (चिति) चैतन्यता, form चित्, the movement is complete from विश्वतीर्न (beyond the world) to विश्वमयता, the world in essence in form and in action. He God of चित् form (चित् latent supreme energy) through his sovereign will consciousness turns Himself into the universe. With His free will He draws the great artistic world, becoming the convass, the artist and the art all only Himself. This is His splendour. The transformation takes place in five stages. चित् is the original stage it is represented by the initial sound of all alphabets अ = A = Alpha. The world starts from this sound अ. All alphabets in the world start with this initial (Anahat shabad touchless ineffable. An ever existing sound without which no other sound can be pronounced). Even babies start their life speach with this sound अ. This is चित् शक्ति of god holding all other energies and the entire universe written itself, like latent heat in matter, physically. When God who is formless, changeless, ineffable and even thoughtless so far, has the realisation of Himself as this चित् shakti conscience again and again. The अ+अ+अ becomes आ and he feels ananda, his own blissfulness, as His own self. Here his sovereign indepandant energy transformed itself into consciousness, or in other words his sovereign independent energy becomes will to see this ananda, bliss, and it becomes इ. When this will इ became strong and confirmed, it becomes ई. The strong and confirmed will, visualizes and developes into the scheme of the universe. The development of will became उ understanding, plan of the universe. The confirmation of this knowledge energy becomes full complete plan of the, to be world, and this confirmed knowledge assumed the shape and sound of ऊ. On full visualization of the universe with all its intricacies and woes, worries and troubles are evident even in the sound "ooo". Seeing this terrible picture, Lord Shiva even gets terrified, and tries to stop here. He in this condition is called अनाश्रित शिव will-less God. He stopped, did not go ahead, and became the non acting four vowels of ऋ ॠ लृ and ॡ.

But for the energies of अ conscience, चित् Blissful consciousness, आनन्द आ, Initial will इ, confirmed will ई, initial knowledge उ, and confirmed knowledge ऊ, there should have been no more activity, and the will-less god would be imprisoned in his will-lessness for good. But no a push developed with चित् अ and initial sovereign will इ, and developed into (AE) ए, the first step of action. A second push from आ Ananda and confirmed will ई, brought him to the II stage of action, in the form of Aiy ऐ. The third push by चित् अ and initial knowledge उ, अ + उ developed into ओ O, the advanced third stage of action. A fourth final push by Ananda आ and ऊ confirmed knowledge forced him into becoming complete energy of action in the form of औ. but all this forcing even was his own original sovereign power transformed into will power. There is no scope for anything else, in reality to the power, energy of action. In short, conscience become consciousness (bliss), to Will, to knowledge and then to Action (worldliness) nothing else existed, exists or can exist. Lo God became the total energy of action and

expressed अं usually represented by a single dot bindu representing His own self. On this he was glorious and happy and expressed आः represented by the initial dot bindu, of अं and added one more bindu and he became all happiness आः "Aha" incarnate, in the form of two bindus dots, drops called Nada. One bindu represents Shiva (male) and the other one Shakti (female) for further creation of the Universe.

Yes, here the creation of the world starts. The five energies from चित्(conscience) (चैतन्यं) आनन्द Blissful consciousness to will, इच्छा, knowledge ज्ञान to क्रिया action, have grown to overflowing. God at the first movement (स्पन्द) from चित् to आनन्द became conscious of his own self Aham "I" अहं, of by his own आनन्द (bliss) and desired, to see his full bliss and blissfulness the Self. This was opening of his own eyelashes, which meant all the three energies of will, knowledge an action, unfold themselves as the universe as his own conscience. चित् develops through आनन्द = Bliss into his इच्छा will, knowledge ज्ञान, and Action and become the universe. This is clear from the Vedic aphorism, एकोहं बहुस्याम I am one (single) and am becoming many and also सर्वं खल्विदं ब्रह्म. All this is only ब्रह्म the bigger than the biggest. In Istam God uttered Kun - K will - U knowledge an N action and the world came into existence. Before creation of the world He was only conscience (ideation) as material body came into existence only after He uttered "Kun" (If he has a body).

When He opens His eye the world becomes (His own concrete identity and when He closes the eyes the World merges into Him and this opening and closing of His eyes goes on and on every moment.

The energies of God, flower, emblossom into the world, and just as energy of heat cannot be separated from fire, so the world made out of Gods energies cannot be separated from Him collectively or separately.

This is what Lord Krishna means by यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति. He who sees Me God (अहं) in everything and sees everything in Me (realizes the reality) and thereby never forgets Me and I too never forget him. (he is one with me).

So we have seen in a realistic rational way how God Himself whom we call by so many names, and Shiva, Allah, God as a special name, became from inaffability to sound from formlessness to form and from changelessness to changefulness.

In short this phenomenon is so well described in the sentence शिवेव गृहीत पशुभावः.

Lord Shiva himself took on himself the garb of a beast (of all kinds and man in particular in whom he put the powers of understanding and revealment in totality. This is evident in the great Bible whcih says "God made man after his own shape." God is only conscience (before creation) and he made man with conscience and its attribute consciousness. He put total conscience and consciousness into man, who is in His shape in this respect is like Him completely. Shape, sound and changefulness came only at the time of creation, and these three also came in his own identity transforming Itself into personality. So Shiva and Shiva alone whom we

have identified as conscience became the universe in total and individual. This is His greatness which no body dare question. As soon as we see this great universe in total or individual form we all at once automatically realize the maker and admit what He is. Even those who say they do not believe in Him first believe in Him for the sake of refuting his being. We can refute and derecognize only something which we first understand and recognize.

So we have seen Shiva (God) is Vishvatirna विश्वतीर्न beyond the universe and विश्वमय, He is made of the universe and the universe is made up of him, like saltishness coming out of a salt stone and the salt stone being composed of saltishness alone. He is conscience which causes consciousness of the world and it is consciousness which implies and proves conscience. In Shaivist terms it is expressed Shiva and his energy Shakti being one and the same thing. Shiva is Shakti. His energies soldified as universe and the universe made up of his energies is He-God-Shiva, Shakti and nothing else and Shakti (consciousness) is Shiva conscience. Even Chambers dictionery has not been able to differentiate and discriminate here between conscience and consciousness. Finally upon my conscience is means "truly". And we know "God is the only real truth).

The question arises, why then the multifariousness? Why then good and bad? Why then happiness and woe and worry? Yes sir, this is the real question and unless answered to satisfaction all arguments enumerated above, (so far) fall flat.

We have asserted that Shiva (God) is free sovereign will. With consciousness coming to ineffable, unchangeable and formless conscience the feeling is of "I" Aham which is the basis of all activity I do, I possess in future. Now this assertion of I (Aham) is the seed of the universe and persists in all mankind (creation) all over.

This is the seed of the ego the stain called Anowmala.

This seed is the original stain मलं अज्ञानं इच्छन्ति संसारांकुर कारणम्. The stain of ego (Anowmala) desires ignorance (Mayi Mala) which is the cause of the samsara the coming and going world the Karma Mala birth and death.

The seed "I" of Anowmala on becoming Purusha grows into a stem of Ahamkara (egofulness) with two strong branches of Mayiya Mala the stain of possession and delusion, I possess; and Karma Mala the stain of I do. Shiva covers His pure self conscience through the three covers (stains) of consciousness of I am, I possess and I do. Lord Shiva becomes a bound personality. His own knowledge, possessinal delusion, becoming his binding (ज्ञानं बन्धः) a beast, a worldly man but not by any external force, but only by his own free sovereign sweet will. He forgets his original peerless single flawless self, and becomes a man, bound in the clutches, of maya delusion, with its (Mayas) five coordinates of Art, Time, Affection, Ethics and Ignorance, and does not consider Himself SHIVA but the body. Forgetting His self Shiva, considers himself a worldly personality.

This phenomenon of transformation of Shiva takes place in a systematic process as under, as explained by Shaiva Shastras as तत्वाध्वा categoric system.

1. Shiva (चित्) conscience is one with
2. चैतन्यता शक्ति energy consciousness. देवी Devi Matrix of the Universe.
3. Here the ego "I" is born out of the consciousness which pronounces "I am this". I (as Shiva) is predominent and this the world is obscure, in the will only. This is the stage of Sadashiva. The will is the ruler here. The stage is called Mantra Maheshwara. The superlord of the Mantra "Aham" "I" called Mantra Maheshwara.
4. The second step takes place when will transform into knowledge. The plan of the world comes into contemplation and Shiva feels "This (world) am I. Here the emphasis is on this, the to be world". This is the world of knowledge (ज्ञान). The ruler is Mantreshwara the Lord of Mantra.
5. The next step is Shudh Vidya. Action has started. The conception is "I am I, This (world) is This" with equal emphasis on both. The energy of action is the ruler, who is called Mantra 'I' Aham. This is called the stage of Shudh Vidya. Upto here the journey is said to be through pure passage Shudha-Dhva (शुद्धाध्वा) and here onwards the mayic, stained worldly passage.

The sovereign free energy here transforms itself (by personal will and design of Lord Shiva only) to Maya (worldliness) and he forgets his pure complete identity and becomes a limited personality with the shackles of worldliness and its five complimentary attributes - To translate Maya as delusion is the greatest insult to God Lord Shiva and his sovereign power (maya) God consciousness. Maya means measurable - Whatever can be pointed out, seen and observed in concrete or abstract form is thus measurable and that is Maya. As we have seen the sovereign independent power of Lord Shiva became his will, knowledge and action. These three transformations of the Lord taken together is Maya. So Maya is nothing but the Sovereign independent Will energy of Lord by dint of which He chooses to conceal Himself from Himself on becoming a purusha personality. He not only coneals His own Self from Himself as a personality but once again utilizes the same sovereign free independent energy Maya to reveal Himself to Himself as Shiva. This is His playfulness. This is His wonder. This is His splendour known to Him and understood fully by Him alone. No one but He creates, the play and enjoys. There is no good, no bad, no happiness, no woe. All is His own play of blissfulness and nothing else.

So after the stage of Shuddhavidya a great transformation takes place. Maya takes over its own self, the Lord with the help of its five complimentary attributes: Art, time, affection, ethics and (false) knowledge.

We have explained Maya above:

(1) Art कला is the binding which forgets omni potency and omnipotence of Lord Shiva and reduces personality to a single limited artisan or technician or even a good or bad householder.

(2) Time काल where the eternal (God) becomes of limited time as a person of so many years or bound to do something at a particular time and reach ultimate death.

(3) Effection (malice). The Complete looses His fullness and starts desiring only particular person or objects.

(4) Ethics. Lord Shiva looses his freedom to do as He likes and is bound by rules and regulations of society to work and act in only particular ways as a personality.

(5) Wrong (false knowledge). Lord Shiva does not consider himself omniscient, omnipotent anymore but knows only certain things that too wrongly such as forgetting his all conscience and consciousness and considering himself only as a body made up of earth etc. (five elements). Body consciousness is the real wrong knowledge.

Now we have so far seen eleven categories (1) Shiva (conscience) (2) Shakti (His supreme energy of consciousness) (3) Sadashiva who knows himself as Shiva but is slightly inclined towards the universe (4) Ishwara who feels Shivahood and worldliness with stress on the world (5) Shudh Vidya (true knowledge) I (Shiva) am all this universe and the universe (worldliness) is only me (6) Maya (7) कला Art (8) काल Time (9) राग Affection (10) Ethics नीति and (11) अशुद्ध विद्या (false knowledge).

Here comes Purusha - personality who is none other than Shiva Himself but bound (by dint of his free will) into the personality of a worldly man with three stains of (1) ego "I am" (2) "I do" and (3) "I possess".

(1) आनर्वमल the staining cover of ego. (2) Mayiya Mala the stain of possession (3) Karma Mala the stain of doership.

I am somebody other than God, with my own identity, with capacity of doership (कार्ममल) staining cover and the false notion of proprietorship (or lack thereof), thinking whatever is in my possession, is mine, not belonging to Shiva, although he knows fully well, that tomorrow or a few more years hence he has to go, as empty handed and naked as he came at the birthtime.

In addition to this threefold ego of being doing and possessing, he is in the six shackles of Maya and its attributes, forgetting his oneness, purity, unchange-ableness and inaffableness. He sees duality all around, beautified by malice, aversion, joy, woe and trouble.

The personality पुरुष finds himself with three qualities of सत truth, रज action and तम: darkness caused by happiness, trouble and delusion.

These three qualities are kept balanced by nature प्रकृति and then life moves on.

Here determinations, desire and delusion cause three internal (subtle) organs of intel-

lect, mind and ego, बुद्धि, मन, अहंकार are the forms taken by Lord.

Side by side come into existence, in form of the five organs of conception : ears, skin, eyes, tongue for tasting and nose for smelling as also five organs of action tongue (for talk), hands, feet, excretion and procreation (does he become).

These organs must have something to deal with and nature (Lord Shiva dons the form of five feelings of sound, touch, sight, taste and smell.

These feelings become concrete objects in the following ways :

Sound = Akasha = space (note this is a concrete material. All measurable waves of sound light, radio etc. etc. pass through it and are measurable.

Sound + touch = air
Sound + touch + sight = light=fire
sound + touch + sight + taste = water = liquids
sound + touch + sight + taste + smell = earth,
solidity

These subtle and concrete materials are all nothing but facets of Lord Shiva and we have now come to (36) thirty six categories of his formation as under:

	English name		Sanskrit	Represented in alphabet a
(1)	Shiva	=	शिव	अ
(2)	Shakti	=	शक्ति	आ
(3)	Sadashiva	=	सदाशिव	इ ई
(4)	Ishwara	=	ईश्वर	उ ऊ
(5)	Shuddhavidya	=	शुद्धविद्या	ए ऐ ओ औ
(6)	Maya	=	माया	व
(7)	Kalā	=	कला	य
(8)	Kāla	=	काल	य
(9)	Attachment	=	राग	र
(10)	Ethics	=	नीति	र
(11)	Avidya	=	अविद्या	ल
(12)	Purusha	=	पुरुष	म
(13)	Nature	=	प्रकृति	भ
(14)	Intellect	=	बुद्धि	ब
(15)	Mind	=	मन	फ
(16)	Egofulness	=	अहंकार	प
(17)	Ear			न
(18)	Skin			ध
(19)	Eyes			द
(20)	Tongue (taste)			थ
(21)	Nose			त
(22)	Tongue (for talk)			ण
(23)	Hands			ढ
(24)	Feet			ड
(25)	Excretory organs			ठ
(26)	Organs of Procreation			ट
(27)	Sound			ञ
(28)	Touch			झ
(29)	Sight			ज
(30)	Taste			छ
(31)	Smell			च
(32)	Akash (space) ether			ङ
(33)	Air			घ
(34)	Fire			ग
(35)	Water			ख
(36)	Earth			क

We must note that all these thirtysix categories are nothing but facets of Lord Shiva only. This is a garland. Remove one piece and the other thirty five fall to uselessness. Every category carries all the other thirtyfive within itself.

This is the whole universe of thirty six categories (of Lord Shiva) woven with great artsmanship. He alone is the artist, the material and the final edifice.

Without real entanglement He seems to be entangled in it. There is no entanglement as He and He alone is the individual and the total universal picture. The entanglement comes when one considers himself something separate by himself and then in separation the individual feels he is bound up in the six shackles of Maya and stained - lowered made miserable by the three stains. (मल).

All this entanglement is imaginary as in reality all this is nothing but God Lord Shiva in his own multifarious forms बहुरूपः and the shackles and stains looking as harmfulness also are only his pleasure, and Self. Nothing other than Him can exist.

As long as one feels separate and influenced, covered by the three stains he is in trouble. Let us try to find out how to get free and realize our own true Self Shivahood. In short how to get rid of the dark covers of the threefold stains to recognise and realize our own self and be perpetually happy and blissful, one with Shiva.

Yes sir, we have got to crack a very very hard nut. We have seen that the six shackles Maya and its five attributes are a part of the garland that is universe. We have already noted that these very shackles understood, realized and properly visualized and utilised can be the stair for upward journey of our individual personality to Shivahood without breaking the garland, that, this totality is. This will be shown in detail later on.

So the only impediments, barrier in the realization of individual self, in its true form of, oneness with Shiva is the triad of the three stains. That is why Shri Utpala devacharya also prays in clear words in Shloka No.2 of the 13th chapter.

अन्तरप्यतितरामणीयसी
या त्वदप्रथनकालिकास्ति मे।
तामपीश परिमृज्य सर्वतः
स्वं स्वरूपममलं प्रकाशय॥ २/३॥

Deep very deep, inside me, My Lord
Subtle impurities concealing you, do exist
Dispelling them fully from all sides,
Kindly reveal your (my own) pure identity.

This shloka explains in detail the terrible actions, on an individual, of the three stains and also says, that revealment, realization of self is possible only, on complete dispelling of all the three stains.

How to dispel such great forces inherent in us from times immemorial from myriads of janmas and really subtle and deep in us?

As we know they are three. Let us examine them. In fact the reality, that one has become aware of them and is feeling the necessity to get rid of them is the greatest

benediction of Lord Shiva.

We have seen his five energies (चित आनन्द इच्छा ज्ञान क्रिया) (1) conscience (2) happiness, bliss of conscienceness, (3) will (4) knowledge and (5) action - we have seen the flowering of these five energies into the universe in detail.

Let us see now; what his last item of action is.

Yes sir, he acts in five ways :

1. Creation
2. Maintenance
3. Destruction
4. Benediction, and
5. Curse

The first three actions are dependent on cause and effect, reason and result. 'As you sow so shall your reap' - This is the Theory of Karma. These three have started, with the so called big bang, and will go on till eternally. The big bang, is also only a supposition and actually this world in its multifarious forms is a never starting never ending phenomenon as a whole. But at the same time, a new world comes into being every moment, and an old world gets destroyed every moment. This is God's Lord Shiva's twinkling of His eyes : Opens - makes the universe; Closes — merges it into Himself. The person who sees the hand of Lord Shiva (God) in this creation (maintenance) and destruction is a blessed soul and one who sees his own personal hand or any other human hand in any action whatsoever, is a cursed being. In Shaivism, this theory is called the theory of five actions, of Shiva is पंचकृत्यविधान.

For dispelling the three stains benediction (अनुग्रह) of Lord Shiva is the first requisite and we have to hope and only pray for it. On grant of benediction by Lord Shiva, one has to make efforts for dispelling the three dirts. In fact the proof of benediction is to know the three stains and to girdle up "उद्यमो भैरवः" for dispelling the three stains. These can go in the reverse order of there comming. The Karma Mala can go first. Mayiya Mala can follow and root of all the three can go after great perseverance, great effort determination, belief in and devotion to God Lord Shiva and His representative the preceptor Guru.

Karma Mala - What is it? This is the false notion of a man that he is the doer of worldly action. In short Karma Mala is longing to do good or bad. In Parmarthasara, Shri Abhinavagupta says in Sh.54

लोकव्यवहारकृतां
य इहाविद्यामुपासते मूढाः ।
ते यांति जन्ममृत्यु-
धर्माधर्मार्गलाबद्धा ॥ ५४ ॥ प. सार

I am doing the worldly (trans) action
He who keeps on worshipping (Believing)
the false conception (knowledge)
He attains to brith and death,
Bound in the impediments chains, virtue and sin (right & wrong)

The first part of the shloka says that to believe - nurse (adore) that a man is the doer of worldly actions is false. How? We have seen this world is a predestined world

dependant on cause (actions, beliefs and desires of so many last lives) and result the luck and therefore the actions of present Janma). This is one way. The other way is that Lord Shiva God alone is the creator, caretaker and destroyer of the universe. This being so, what can a petty body made of five elements do. We know that on birth our nourishment is already there in our mothers' breasts and further on in the stores or pockets of our parents. The environment in which individuals are born is not our doings and even in further working, life goes on happening as it has to. *Some unknown force goads us to go, as it thinks fit.* Some actions bear fruit some do not. The results of our doings are not in our hands. But still on successful and lucky results, we boast *"I have done it"*. And when, we are not successful, things do not go to our liking. We do not blame ourselves for our failures but take refuge in *bad luck and Gods doing* at that time.

This is how we deceive our ownselves. If we had seen Gods hand in success as well as failure, no responsibility (sin or piety) would fall on us. But all saying wrongly again and again. "I have done this or I will do this" and that so on and so forth causes us to be responsible for our doings (good or bad) and this being the result of our desires (वासना) only we are caught in the clutches of birth and death. Till Lord Shiva's benediction gives us sense to understand that the real doer of all action is, Mother nature and Lord Shiva and we are only pawns in their hands. The Lord has already destined to happen whatever happens and we are only निमित्तमात्र, show pieces, in the matter, as Lord Krishna tells Arjuna, in Gitaji. When we fully understand and realize this; we are a soul free from future birth and death and in Shaivist terms have reached the stage of Pralaya Kala where the Karma Mala stain has totally gone. There is no more birth and the soul rests till a new Kalpa takes place. When all such souls come out for further progress or decline.

The attainment of this stage is the liberation desired by other sects and religions but not in Shaivism where the goal is becoming one (merge in Lord Shiva nothing less nothing more). This is possible in this very janma by destruction of all the three stains by grace and benediction of Lord Shiva.

Let us consider Mayiya Mala (the stain of Maya) now. The root cause of Mayiya Mala is the conception of duality भेद प्रथा- Forgetting that everything is Lord Shiva, conscience and nothing different from Him and one thing is good and another bad (for us).

To understand this let us consider how we understand things outside.

When we see a thing our thinking power goes out through one or all of our thinking organs. Observes the thing. Brings back a report (a graphic report) of what the thing is like, on receipt of the impression, mind and intellect tally this graphic report with the existing graphics on the चिदाकाश the field of conscience. On comparison they decide what this thing is and we take a decision for dealing with it in a proper manner.

It means the outer object merges with our field of conscience first and then alone we deal with it. In simpler words it becomes not

only a part of us but one with conscience. So everything in consciousness, (the energy of conscience) does become, our conscience first, and then we deal with it.

One name of Kashmir Shaivism is अन्तरार्थवाद. Everything exists in the inside (conscience). So we see that the outerworld is only our innerworld projected outside. This is a reflection प्रतिबिम्ब but without बिम्ब the object reflected. This is what Guru dev would very often express.

We have come to the conclusion that everything inside or outside us is nothing but the inside of us. Our conscience Lord Shiva and nothing also. When so, where does duality come from. It comes from our bad vision wrong understanding, feeling short etc. It has been truly said :

प्रकाशमाने परमार्थभानौ
नश्यत्यविद्यातिमिरे समस्ते
तदा बुधा निर्मलदृष्टयोऽपि
किंचिन्न पश्यन्ति भवप्रपञ्चम्॥१॥

When the sun of spiritually (real wealth) shines
All possible wrong knowledge
(false conception) gets destroyed
Then the wise (become wise by destruction of
false conception) with flawless clean eyes
See no worldly contradictions - disturbances.

Shining of real wealth of spirituality means when one realizes that all this is nothing other than Lord Shiva (conscience). Which one Himself in reality it is.

So we see (realize) that all this is nothing but Shiva the fructification of his initial will, एकोहं बहुस्यामः. If such is the case all this is He. How can it be distributed in parts.

The opening verse of Upanishad was very often quoted by our Gurudev.

ईशावास्यं इदं सर्वं यत् किञ्चिद जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्वित्धनम्॥

He would explain all this world sentient or insentient whatever, wherever it is, is the dwelling, house (therefore the property) of the Lord Shiva. Enjoy (put to good use) whatever he has given to you and never never covet others wealth opulance (Though it belongs all in all to Lord Shiva).

सर्वालयं सर्व चराचरस्थं says yogiraj in the opening verse of Parmarthasara)

Last but not the least Lord Krishna says यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति . He who sees me in everything and everything in me.

We came into this world absolutely without anything and after some time go empty handed.

It shows that the maker of the world wants to maintain us in a particular way, sometimes opulant, sometimes recluse, sometimes beggarly as He wills according to our past karmas and His will. So where does anything exist or not exist, as ours, (may be the man has made rules and regulations to save bickerings and blood shed for its temporary distribution) but in reality all this belongs to Lord Shiva God. Where does the notion of "I possess" or "I do not possess" come from? This false notion of dualistic possession creates pride, hatred, false talk, robbery and what not. So this notion is

the greatest stain most difficult to be washed off. We are not required to throw off what we have got. We must not get proud on account of what He has thrown at us nor should we get depressed and envious on seeing others opulence. We should possess the wealth of satisfaction and devotion to Lord for his benevolence in material, moral and spiritual bliss, for as much as he has given us. Possibly what he has given us, is more than enough, on account of his responsibilities, to the whole universe, and surely on account of our limited capacity, to tolerate more, and we must remain contented, with what he has thrown at us.

It is very very difficult to get rid of this stain of possession and those great saints who succeed here go very high into Vijnana Kala stage. They go above Maya into Mahamaya on to the first step of the true sacred path and their further progress towards oneness with Shiva is guaranteed by Shiva Himself as there is no dualistic conception in them now.

Now comes Anowmala, the stain of ego. This stain of ego has the seed in चित्त conscience becoming चितशक्ति चैतन्यता feeling the bliss, charm, happiness and desire to enjoy, its own happiness. It means he feels some thing short. Upanishads say

पूर्णं अदः, पूर्णं इदम, पूर्णात पूर्णं उदच्यते।
पूर्णस्य पूर्णं आदाय, पूर्णं एवावशिष्यते।

"I" he is complete. This is complete. Complete came out the complete. Complete merged in the complete and what remained is complete.

This means the विश्वतीर्ण (Shiva) is complete. विश्वमय; (Shiva) as this universe is complete, in itself, in part, and as a whole. He has forgotten his पूर्णता completeness, by his sweet sovereign free will, on purpose, to see his own splendour. He has manifested his splendour as his own लीला (no exact english word) amusemental sport (is the nearest word) let us call it Play "with a capital".

This Play is the universe manifested by him to see his own splendour, but alas in the process the completeness is forgotten, (not lost) and the desire to reach this completeness, once again is called Anowmala. By definition it seems the most uplifting phenomenon, which it actually is, But in worldly action this is the real stain, desiring ignorance, and resulting in coming and going, birth and death of samsara. Mayayi and Karma Mala, so scriptures say:

मलं अज्ञानं इच्छन्ति संसाराङ्कुरकारणम्।

Anow Mala (forgetfulness of self and its grandeur) desires ignorance Mayiya Mala the root cause of samsara Kārma Mala कार्ममल.

So feeling short of Shivahood the completeness and taking this body (with breath), organs etc. or (ones house, money, spouse, children and body as the self) is the real ignorance is Anowmala. We forget the real self आत्मा and take अनात्मा (things not the self) as our self.

This is the ego which makes us feel superior (or inferior) by dint of our possession (opulance or lack of it) birth, caste, creed, occupation, nationality, country, city, village or even a good or bad portion (Westend or East end of London) of a city.

This is the greatest false conception in life but most difficult and at the same time most easy to destroy. सुलभं च दुर्लभम् च

परमार्थसार 39 says :

यदनात्मन्यपि तद्रूपावभासनं तत् पुरा निराकृत्य
आत्मन्यनात्मरूपां भ्रान्तिं विदलयति परमात्मा ॥३९

Dispelling the wrong conception that my self consists of the body (and it attributes) by one first, then the Lord by His benediction dispells the conception that he is the complete conscience but Lord Himself as the universe.

After reading this from Shri Gurudev when he explained this in detail this humble self wrote as under:

Harken Harken O Man
If you are wise
This is the quintessance
Of all scriptures
And the repeated words of the wise
The body, breath, senses and nothingness
The house, children, thy belonging and the spouse (whom you consider your self)
Are not you
They are all for themselves
And you too for only you
When you understand this
Realize this
Without throwing away any of it,
Holding all as a trust of the Lord
All that you call mine
Belongs only to the Lord,
Live like a lotus leaf on the water surface
Without wetting your body arms or face
The lord benevolent Shiva
Shall only then, bestow on you
His ever omnipresent shineful
Grace and glory, benediction.
Make you understand, realize that
All this open wide universe
Is nothing but you only you
This is the Lord God Shiva
This is consciousness - conscience
This is understanding
This is knowledge
And this is you
All one in a nutshell
And the shell also is you
Realize Aham अहं, अ to ह A to Z
It is you you you.

To get rid of this Anowmala one has to pass systematically through the stages of Shuddha Vidya, Ishwara Sadashiva become Mantra, Mantreshwar and Mantra Maheswara. Desireless "I" Lord of desireless "I" and the Super Lord of everything. After ascending these difficult and easy steps *one merges* in Shakti in fact Shiva Shakti as one.

It has been hinted that one has to utilize Maya and its attributes to achieve the desired. How is it possible let me try to explain.

Yes sir, Maya and its attributes are the stair stages of spiritual rise after which one has to travel the real clean path of spiritualism.

As we have seen Maya is not delusion. It is the supermost power (energy) of Lord Shiva. This energy is absolutely sovereign and becomes the, will knowledge and action of Lord Shiva. So on the return journey the first step is action. This means to go up, is based on good action. It is called Anowpaya and Kriya Upaya. Before one starts on this journey establish-

ment is ethics (Yama and Niyama) of Patanjala yoga are prerequisits for further success.

After establishment in ethics the spiritual journey is of three types : (1) Physical (2) Mental (3) Conscient

The technical terms of Shaivism the (1) physical is called आणवोपाय = physical bodily means path of action (2) Mental is called the शाक्तोपाय = the means of thinking power the path of knowledge and (3) conscient one is call the path of will शाम्भवोपाय and the fourth one is called तुर्या the fourth one is path where conscience and its radiance only exist, one is already at his goal.

In Anowpaya the yoga practice starts with awareness of breath, its centres turning points, inside and outside, awareness of other centres (Dwadashanta) of consciousness and awareness. The final being the consciousness of moving (स्पन्द) energy of Kundalini. Those are all means where body and its organs are concerned. This means Anowpaya (Path of action) is the door to the next means Shaktopaya where thinking power is the means. The understanding of the basis (speech through sentences, words and alphabets is one part. The passage of thought from परा conscience to consciousness पश्यन्ति (ideation) to मध्यम centre (formation of idea to वैखरी speech are four steps. One should understand this passage of latent thought to speech clearly. The motionless movement of thought power (from cognizance of one object to another one) the start and end of idea, thought and a lot of such Dharnas are help here.

We may categorize the actions of Anowpaya as daytime labours of man and Shaktopaya be compared well to the evening assembly of all members in the drawing room where all good and bad of the family is discussed and thought over. In the same way an aspirant thinks of himself and the world, Now comes Shambhopaya. Here the benediction of Lord is complete, no action is required, except awareness of the self "I" (desireless personality of Self). This is the stage where awakening means awareness of Aham "I", Dream means any other idea other than awareness of "I", and sleep means forgetfulness of "Aham", and fall into the Mayic state of humanity. Here a watch has to be kept on every word one utters, and wrong utterance can lead to the source of desireful ideas. Here Samadhi means the good (happiness) of mankind and conversely good (happiness) of the common man leads to Samadhi (full satisfaction) of the great realized soul yogi.

Unowpaya the fourth stage is the top condition of the previous yogi where he is one with his Lord conscience Shiva.

These are the three different means of attainment of self. In short

(1) Anowpaya means efforts involving body and its organs.

(2) Shaktopaya means mental development unminding the mind.

(3) Shambhopaya means conscient development caused chiefly by lifelong good, washing away totally of the three stains and last but not the least Gods grace.

(4) Anowpaya is oneness with God.

In all upayas the real study is of ones own Self. It is worldly in three ways (1) प्रमाता = the subject (innerself conscience) (2) प्रमेय = the object (3) प्रमाण = Physical or other connection between the subject and the object. All the three depend on the first प्रमाता the subject the self the soul without whom the other two प्रमाण and प्रमेय cannot exist. So He the subject is the inner being, the conscience and has to be recognised, realised.

Within the spheres of these three upayas there are Dharnas modes of concentration. They are many in number. One hundred and twelve are enumerated in Vijnan Bhairava. Other than these Dharnas there are some special Dharnas. A Guru finds out through, his experience and spiritual thought, the special Dharna (mode of concentration) suitable for a particular aspirant or vice versa finds out what aspirant is fit for a particular Dharna. He initiates him in that Dharna. To quote some chief ones (1) Concentration on the point where awakening enters dream and dream enters sleep and its reverse (2) Concentration on the junction turning point (Sandhi) of inhale and exhale. This is the chief one described in detail in the sixth Ahnika of Tantraloka by Shri Abhinavagupta.

There is Dwadash Kali explained in detail by our Gurudev in क्रमनयप्रदीपिका. On the basis of the explanation in detail given in fourth Ahnika of Tantraloka.

The Dharna on Aham अहं and Mha महअ and on सौः Bija are explained in detail in Para Trinshika.

The Dharna of entry through awakening to dream and dream to deep sleep was once explained in detail in the class room by Shri Gurudev.

Here the aspirant passes through six stages of निजानन्द (personal bliss) निरानन्द (Bliss only) परानन्द (Higher Bliss) ब्रह्मानन्द (Vast Bliss) महानन्द (great bliss) चिदानन्द (conscient bliss) and जगदानन्द (Universal Bliss also called क्रममुद्रा reaches Systematic stage where the yogi is in samadhi and Vyutthāna altering for short periods. This is the final stage. He is one with the self and the universe at one and the same time. Self is the Viśvottīrṇa (beyond universe) विश्वोत्तीर्ण face of the universe is the विश्वमय (world) face of Lord Shiva so that the yogi is one with Lord Shiva seeing both faces simultaneously.

Dwadash Kali - These are twelve systematic steps of a yogi.

1. **Srishti Kali** - This is the first impulse of the universe as such one with Shiva. If a yogi can catch it firmly here. He has achieved. This is like awareness of astonishment that emerges on occurrance of an unexpected event suddenly. All connecting memories come to surface. The whole appears as one event in a nutshell. Awarance here is worth attention. This awareness when aroused at all times and noted can automatically lead to thoughtlessness with awareness, of "Aham अहं" only which is samadhi.

2. **Rakhta Kali -** Here the yogi sees the self in the world and its attributes separately. He is himself while doing any of his worldly jobs, but conscious of his "Aham" "I". He is involved fully but attached to himself "Aham" only.

3. **Sthitinash Kali -** The yogi has seen the world fully in all its spiritual expects but wants satisfaction. So he enters the yogic action of seeing the two horses inhale and exhale driving seventytwo thousand nadis of the body. He gets into bliss but wants to go ahead.

4. **Yama Kali -** This stage has two facets. The yogi comes into contact with Maya delusion. If he is able to follow ethics (नियम) rightly he goes ahead. This is the bright face of Yama Kali, the dark face brings down the yogi to worldly level as he fails to observe ethics strictly here. He is pulled down by desire of worldliness.

5. **Samhara Kali -** The Yogi who comes successful from the ordeals of Yama Kali receives full benediction of his Guru Dev here and as a results get free from all worldly bindings and chains.

6. **Mrityu Kali -** The Yogi may still have the pride if having done away with worldly feelings. At this stage he kills even this egoful pride and brightens up further. A peculiarity of this stage is that the yogi can digest huge quantities of eatables or drinks. It is Bairava who eats not the individual personality. Swami Ram Ji our great grand guru has had this stage for some time when his eating capacity was great.

7. **Bhadra Kali -** Here is an established yogi. He can make and unmake world as he likes. His talk is always truth, may be about past, present or future. What he predicts must occur even if it is irrational. He can make and unmake.

8. **Martand Kali -** The first four Kalis deal with the objective प्रमेय world. The first with its creation, second with its maintenance, third with its destruciton and the fourth for its final Anakhya stage (ineffable stage अनाख्य) form. Similarly the second four deal with the means of understanding; fifth with its establishment. Six its maintenance and seventh its finish, eight is its complete absorption Anakhya. The means of conception are the eight (five outword and three inward) organs (1) nose, tongue, eyes, skin and ears (2) Ahankara, Buddhi (intellect) and mind.

So this eight Kali named Martand Kali, burns all these organs of conception, as they have already become useless, with the removal of objective world with its ego and establishment of the yogi in his own

person of Bhadra Kali. The eight Martand Kali burns the organs of conception (not factually but mentally). This is the final stage of the means of conception प्रमाण.

9. **Paramarka Kali -** Now comes the four stages of प्रमाता establishment of the true self, free altogether of the प्रमेय world and the प्रमाण means of the conception.

   Ninth Kali is the opening of the door to realisation of self "Aham". This is its establishment it is called परमार्क काली. She throws forward her radiance for the realization of the "Self" clearly in total.

10. **Kalanala Rudra Kali -** Then the understanding of the self is fully established. This is the maintenance of the प्रमाण stage of the 12 Kalis, the name is कालानल रुद्रकाली.

11. **Mahakala Kali -** We have by now realized our ownself free of all bindings. But the idea of one last binding of *time* still remains. The 11th Kali cuts off this binding also. It is called महाकाल काली. The destroyer of Time the great. Here the Jewel of चिन्ता consciousness has been fully realized. This is the samhara of this fourfold chapter of प्रमाता subjectivity.

12. **Maha-Bhairav Ghorchand Kali -** Here is a fully established yogi one with his own self, Lord Shiva. The name is Maha-Ghorchand Kali. Maha represents the प्रमेय objective chapter Ghor the प्रमाण chapter of means, and Chand the third chapter of subjectivity प्रमाता.

I have tried to explain the 12 Kalis in very brief words. The details may kindly be studied from क्रमनयप्रदीपिका written and published by Shri Gurudev himself.

The description of Shaivism without explanation of सौः Aham अहं and Maha महा will be very incomplete. Let me take सौः first.

S-स represents the thirty one categories from earth to Maya in the rising order. One has to purify every one element and merge it into its predecessor and finally reach S स representing truth "सत्य" as the objective world of the thirty one categories is not false. *It is the true visible measurable Mayic face of Lord Shiva.* This establishes the last but one alphabet of the garland of letters वर्णमाला. The objective world is the flowering of three Shaktis Will, Knowledge and Action of God, Lord Shiva-conscience. We have seen earlier in the development of vowels that औ the fourteenth vowel represents the final shape of the energies will, knowledge and action. Thus the vowel औ in its short form is also called a Trishula form (trident form) with स makes सौ representing the 31 categories of Maya and the three energies of Shiva, 34 in all.

The final development of vowels is अः the joyful two bindus representing Shakti and Shiva. Thus adding the 2 bindus (dots) to सौ, it becomes सौः representing the whole cosmos rising from the world of 31 categories through the tried if will, knowledge and action com-

bined with 2 dots representing चित and आनन्द chit, conscience and आनन्द consciousness, Shiva and Shakti. The बीज अक्षर the seed word सौः represents Lord Shiva, Shakti and the Nara world in one go. This is the most powerful mantra and its greatness and greatness achieved by its *realization* is given in detail in Para-trimshika by Shri Abhinavagupta.

Aham अहं

We have seen earlier that Lord Shiva energies of चित् आनन्द इच्छा ज्ञान and क्रिया are concretised in the alphabet as चित् conscience अ, आनन्द bliss of consciousness is आ, इच्छा is इ and ई ज्ञान is उ and ऊ and after a gap of rest in ऋ ॠ, ऌ and ॡ the energy of क्रिया develops into ए, ऐ, ओ, and औ and all combined rest in self assertion of अं and joyfulness of अः represented by 2 bindus dots, drops representing Shiva and Shakti.

The conjoining of these two Bindus produces the world onwards as under.

क ख ग घ and ङ represent earth, water, fire, air and ether respectively.

च छ ज झ and ञ represent smell taste sight touch and sound.

ट ठ ड ढ and ण represent the fire organs of action and

त थ द ध and न represent the five organs of conception (cognition)

य र and ल represent Maya माया and काल and कला, राग, नीति and अविद्या and व represents महामाया. Maya in its upward journey. श, ष and स are called three Brahms the great ones शुद्ध विद्या, ईश्वर and सदाशिव and finally ह represents शक्ति Shiva. अ is inherent in all of them as radiance and no sound whatsoever can be pronounced without the help of अ. (Radiance of Lord Shiva).

So we see अ represents Shiva in the alphabet - Garland of letters वर्णमाला and ह represents शक्ति his energies.

As the whole world is the blossoming of Shiva through his energies it is represented by अ and ह joined together by अं a bindu representing personality. So अहं represent Shiva, Shakti and नर personality as a whole.

नरशक्तिशिवात्मकं त्रिकं. Thus the philosophy of triad त्रिक is represneted by अ Shiva ह energy Shakti and म् (the bindu) as man. This is प्रमाता the real subject reaching the stage of नर (man) the personality through his energy the swatantra supreme sovereign energy. So अहं which means "I" conscience in man. Everything in the world is revolving around this "I". Whatever action is taken is a contribution of I Aham. I am, I do, I have etc.

Spirituality revolves around the realization of this "I" अहं.

Shankaracharya defines Bhakti as awareness and thoughtfulness of "what I am and what I am not at all times".

So we see that the entire humanity is dependent on "I". The realization परामर्श of this "I" Aham अहं has been described by Shri Abhinavagupta in Paramartha Sara (quintessence of super opulance highest wealth) spiritualism as under.

After establishment of सौ in Sh. 45 as under —

शक्ति त्रिशूल परिगम-
योगेन समस्तमपि परमेशे।
शिवनामनि परमार्थे
विसृज्यते देवदेवेन॥

In this way the world of 31 categories (earth to maya) represented by "स" in conjunction with the three energies of will, knowledge and action represented by औ becoming सौ takes rest (refuge) in the final emancipation (विसर्ग) अः representing Shiva and Shakti becomes सौः and thus reaches Shivahood.

We have seen that the journey through अहं is from अ Shiva through energy ह to personality म. The return journey of म personality through the same energy ह to Shivahood अ is called म ह अ which is the same as सौः journey of स worldliness through the energy औ to Shiva-Shaktihood आः so सौः and म ह अ both represent the return journey of man to Shivahood through contemplation and concentration on the energy and other goddess Parvati Durga, Sharika, Devi Maya. Yes Maya the Svatantra Shakti most sovereign independent energy of Lord Shiva back to merge in Shivahood. I have noted this by the way, how it is Maya the Swatantra Shakti of Lord Shiva alone is helpful in reaching back from where we have come. The adoration of Shakti as Durga, Chandi, Lalita, Shri Chakra are the royal roads leading back to the (primacy) of spirituality "Shiva". This is how and why the worship of her ladyship the Matrix of three worlds is universal in India, Kali in Calcutta East, Sharika Raginya, Vaishnow Devi in Kashmir North, and Kanya Kumari in the southmost tip of India and in between the whole of India is interspaced with Durga temples and Shiva temples. The proof of such temples has come from ancient archeological finds worship in Christianty also, of Virgin Mary and in Islam the respect and regard shown to one's own mother vis-a-vis one's father shows the universal worship of the Matrix of the universe.

So a man reaches (can reach) Shivahood only when he understands His energies mother Shakti in the body as consciousness (Kundalini in secret) and visible outside as the whole universe. Shri Chakra is also a very great representation of all these energies which have been realized by saints and realized souls to pervade Shri Chakra from point to point.

For rationalization let us call them the energies of Lord Shiva in five visible forms of Conscience (चित) Consciousness (आनन्द) Will (इच्छा) Knowledge (ज्ञान) and Action (क्रिया).

So the propitation of सौः and महअ the return journey of man to Shiva reversal of Aham अहं the outward journey stand explained. What happens and how this realization is rationalised let us take the help of Paramartha Sara ones again.

Sh. 45 reaches a personality to अः Shiva and Shakti as one as they really are. On realization, this yogi enters the worldly sphere once again. As Guru Dev would say he rises by descending once again into the Mayic world for his further rise and good of the

world in general and mankind in particular. In these shlokas from Paramarthasara, Shri Abhinava Gupta has shown this status and rise of this yogi to the top stages of spiritualism for the good of us all, let us see. Shloka 46 of Paramarthasara reads :—

पुनरपि च पंचशक्ति
प्रसरणक्रमेण बहिरपि तत्।
अंडत्रयं विचित्रं
सृष्टं बहिरात्मलाभेन ॥४६॥

Once again after realizing this dualistic world as monistic through the medium of monistic-dualistic energies this yogi establishes the three spheres of earth, nature and Maya in the worldly stage by the expansion of five energies of conscience, consciousness (bliss) will, knowledge and power and realizes (understands) as under :— (परामर्श करता है)

इति शक्तिचक्रयन्त्रं
क्रीडायोगेन वाहयन्देवः।
अहमेव शुद्धरूपः
शक्तिमहाचक्रनायकपदस्थः ॥४७॥

"I am" yes "I am" driving by my super energy of independence, the wheels of will, knowledge and action, "I am" the purest one, the playful Lord the master of the superiormost wheel of independent energies.

This is his first realisation called अहं परामर्श. Realization of self.

The second realization called विश्वप्रतिबिम्ब परामर्श realization of the universal reflection is as under :

मय्येव भाति विश्वं
दर्पण इव निर्मले घटादीनि।
मत्तः प्रसरति सर्वं
स्वप्नविचित्रत्वमिव सुप्तात् ॥४८॥

Like the reflection of jar etc in a clear mirror, all this world is shining in me and me alone. Like a man getting out of deep sleep all this world is only my expansion (emblossoming out of me only).

The third stage called आत्मव्याप्ती परामर्श the realisation of self in everything is shown in the next shloka:

अहमेव विश्वरूपः
करचरणादिस्वभाव इव देहः।
सर्वस्मिन्नहमेव
स्फुरामि भावेषु भास्वरूपमिव ॥ ४६ ॥

Like this body with hands and feet etc. I am clearly manifest as this world (individually and collectively) like radiating conscience. I am the Lord moving in every possible thing (as consciousness) its reality.

The fourth and the final realisation called शिवव्याप्ति परामर्श realisation of Shiva (conscience) in everything is as under.

द्रष्टा श्रोता घ्राता
देहेन्द्रियवर्जितोप्यकर्तापि।
सिद्धान्तागमतर्का-
श्चित्रानहमेव रचयामि ॥५०॥

Even without considering the body organs etc "I" am the real seer, hearer and one who smells. The real subject conscient Lord God. Doing nothing at all I the conscient Lord

am writing all scriptures, books on science, logic etc. In short this fully advanced yogi realizes that he is the seer not the seen. He is the doer not what is done. He is the conscient Lord in his universal form doing everything whatever is known or done by others even is his own doing as universal conscience Lord Shiva.

The Upanishads also say the same :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः
स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरन्यं पुरुषं महान्तम्॥ श्वेताश्वतर उप०॥

So we have seen how Lord Shiva (conscience) manifest, forgets his grandeur becomes a beast of a man but once again leaving his beasthood of three stains, attains to his own stage once again, playing a game of worldliness in between. In reality this playfulness of forgetfulness and recognition प्रत्यभिज्ञा is his nature. Nothing happens all this is He and He alone.

It is,
What it is !
As it is,
That it is.

Bhagwan Utpaladevacharya has been a great saint. He realized his own self all the time. In Shiva Stotravali he has written 3 chapters on glory to Shiva concentrated prayer and about Devotion complete as one. He was always in great ecstasy unaware of the lower self. Diving in his own awareness and would now and then utter a shloka. His disciples who were at his feet all the time noted every word, every shloka. The whole collection was random like a jumble. After sometime a committee of learned people assembled and collected and put all his sayings under suitable headings by great pandits of the time. Two of them have been named as Shri Ram and Aditya Raj by Kshemaraj in his tika on the collection.

The book of twenty chapters about 450 shlokas is a great collection. Every shloka is a book in itself. There is no repetition at all. Every shloka by itself is Bhakti devotion full, full of knowledge and full of yogic practice action. A study of even one shloka deeply understanding the philosophy underlying it and practising the yoga practice hinted in it is enough for a man.

He has described puja worship of god as ध्यान concentration, दृश्य realization contemplation and then स्पर्श touch becoming one with Lord like merging of one with his Lord. He praises the Lord in prayers as a devotee in the same breath describes his grandeur and at the same moment merges in him. Every shloka requires deep study understanding and practice. This humble servant of the servants of my Gurudev had the good luck to study it once in his young days with his friend and teacher Raghu Nath ji Kukiloo twice with my Gurudev Bhagwan Ishwar Swarup Swami Lakshman Joo Maharaj, once in the company of Shri Sharika Devi ji and Shri Prabha Devi ji when the former Devi ji would explain intricacies after the later Devi has translated it. When Shri Swami ji published his Hindi translation of this book he so graciously bestowed a copy to me with his ashirvads. I studied the hindi translation and made a Kashmiri version in

my unripe poetry which I read in front of my Gurudev back in 1970-71. In 1985-86, I started translating into English. Presented a portion to my Gurudev upto chapter 13. He gave it to Mr. John who was ordered out of India for political reasons and the copy I had presented to my Gurudev was not returned to me.

However after a repetition one hundred and eight times and a revision in a class held by Pt. Raghunath ji in No.2 Mohinder Nagar in 1990-91. I did the English version once again and also revised the Kashmiri version. I did not publish it so far to avoid attention. Fame for a spiritual aspirant is too harmful but have now been ordered to publish these two by my Gurudev after receiving a new lease of life in May 1996. In the meantime after I had given my book in Kashmiri and English to the press I came to know that two English versions had already appeared in print. One is by Mr. Kotru of Kashmir, published in 1985 by M/s Moti Lal Banarasi Das, Delhi and another one by Shrimati Constatina Rhodes Bailys published by State University of New York in 1987. Both are identical very good word translations. The former one is in prose form, and the later one is open verse. God bless them both. They have made a very good job of it. But a book on Shaivism is impossible to be explained correctly unless studied at the feet of a realized Shaivite guru. Besides I had the Hindi translation and verbal cassettes of My Lord my Gurudev at my disposal and have tried of my capability to the best to interpret in my weak language.

This writing is incomplete if I do not explain four standard Sanskrit words in support of the theories enumerated herein. These are :

1. चित् 2. चिति 3. चैतन्यं and 4. चित्तं

1. चित् consists of two alphabets च and इ with the silent त् acting as a Pratyahar प्रत्याहार a joining word only.

   च as will be seen from the table of thirty six categories is the first alphabet representing feeling power, smell. So च represents the five feeling powers and helped by इ, the will power, it represents conscience, the base on which the whole edifice of the, to be world, stands.

   This चित् is the inaffable, unchangeable, unambiguous Conscience-God-Shiva in his विश्वोत्तीर्ण form beyond the universe. As all believe living in the sky, yes it is not in the usual material sky, but lives in चिदाकाश, चिद्धाम. The sky of conscience चिदाकाश and the place where conscience lives. चिद्धाम.

2. चिति=चित् + more will power इ. This is the complete super sovereign energy of चित् Lord Shiva, God, called Shakti god consciousness, in her universal form. काली, देवी, ललिता so on and so forth, and makes (creates, maintains and destroys) the universe.

   चितिः स्वतन्त्रा विश्वसिद्धि हेतुः।।
   स्वेच्छया स्वाभित्तो विश्वं उन्मीलयति।।

3. चैतन्यं - चिति the universal consciousness

has now come further down and become "individual consciousness" the life of a person, the first sutra of (शिवसूत्र) Shiv Sutras "Life is consciousness" चैतन्यमात्मा explains this.

4. चित्तं - The individual conscience, that is, basically universal conscience has now come down and concealed its real identity under the influence of Maya's six bondages and become mind but has a deep desire to go back to its initial grandeur. This desire is the base and चित् Lord Shiva has become - desireful mind चित्तं of a man. That is why it is said "your own self minus desire is God". चित्तं the mind cleared of the desire, causing three stains, does again achieve (merge into) Shivahood its original splendour. ॐ नमः शिवाय which also means I offer my body, mind, and soul all as an oblation into the great fire that is चित् Shiva-God.

I have tried to translate this version of Shivastotravali according to the tika of Kshemaraja as translated into Hindi by Shri Swami Ishwar Swarup ji Maharaj only for the good of myself, and the mankind and my mission shall reach success if, even a single aspirant is benefitted by my efforts.

A vassal of the devotees of my Guru Dev

'Din'

नमः शिवाय सततं पञ्चकृत्यविधायिने।
चिदानन्दघनस्वात्मपरमार्थावभासने॥

I bow to Lord Shiva (who is) ever busy in His five acts
He clearly glitters as :-
Conscience, Bliss incarnate and
One's own self, the super treasure of spirituality.

GOD
What is He

1. Conscience is God Shiva. Consciousness is His Energy—Para-Shakti.
2. Sum total of all possible energies and their owner is GOD.
   शक्तिमान्तु महेश्वरः
3. Any person; living or dead;
   historical or mythological;
   whom you believe is "PERFECT"
   Is your God.
4. Your father and mother are your God.
   Life eternal, consciousness, awareness, came through them to you.
5. You; Yourself, free from "DESIRE" are God.
6. Everything separately and collectively is nothing but God.
   (It is made of Atoms, Atoms are energy).

   Remove the misunderstanding delusion :-

   (a) "I am,"
   (b) "I possess", or/and
   (c) "I do", and you will
   automatically realize

   God in yourself and also
   in the Universe as One and only One.

   Thus realizing, His all pervading Self, the Soul of all,
   With dualistic, distinction - differentiation - fully destroyed
   He who recognises Himself full of glory
   Becomes glory Himself; God, Lord Shiva
   I bow to Him my Guru Dev,
   Lord Ishwar Swarup Swami Lakshman Ji

Jai Gurudev

"Din"